

CUTLETS FROM CONTEMPORARIES

"House of everlasting fire."

An Officer Sees a World-Wonder.

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Some People Won't Like You

But Other Folks Will. There's only one method of meetin' life's test; Jes' keep on a-stivin' an' hope for the ship an' relief in dismay.

Cause hammers are thrown when you'd be bouquet. This world would be fireless, we'd all get the blues, If all the folks in it held just the same view.

So finish your work, show the best of your skill, Some people won't like it, but other folks will.

If you're leadin' an army, or

The Praying League.

Pray without ceasing.—1 Thes. v: 17.

1. Pray for the "putting away" of the carnal evil.

2. Pray for the safety of all who journey by land or sea.

3. Pray for our General's complete restoration.

4. Pray for reclamation of victims of strong drink and narcotics.

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(By Mrs. Blanche Johnston.)

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RECLAIMING THE DOMS.

How one of India's criminal tribes came under the benevolent rule of The Salvation Army.

(Continued from Last Week.)

THE service was extremely simple. The Salvationists of the Settlement, making his rich Scotch accent sound through his Hindustani, repeated sentence by sentence the words of a hymn and then beating time with his right hand led the singing. This singing was the work of the Salvationists. The crouching prisoners sang not a word, but their eyes were the dull listlessness of a dense stupor. A few followed, a peeper that God, who is Father of all men, made himself manifest that day and bless with his presence. His mercy the service held in the prison. None of the prisoners bowed his head, closed his eyes, or covered his face. After the same Salvationist spoke of Christ and the revelation made by him of God's way to the Kingdom of Heaven. The Doms did not shift their positions nor manifest the least interest. There was more singing, and then one of the converted Doms, dressed in the red jacket of The Salvation Army, hunched and holding in his hand a New Testament, stood before the prisoners. He told them to open their hearts to the Spirit of God. "It is wrong," he said, "to steal; it is wrong to get drunk; it is wrong to gamble and fight. When you do these things, the police catch you, and you are locked up in prison. See how you suffer! Sin is always punished. You cannot be happy when you do wrong. It is only by doing good that a man can be happy. Sin, punished on earth, is punished in hell. Heaven is only for those who are good and love God. If you want to go to heaven you must be good. If you want to have a happy home with a wife and children, you must be good. I was like you till I gave my heart to God. I used to steal and drink. I was taken away from my home, I was locked up in prison. My heart was full of sin. But the Spirit of God taught me the way to happiness. I gave up sin. I learnt to work for my bread. And now I am happy. You must open your hearts to God. You must give up sin. You must come into The Salvation Army Settlement and learn to work for your living. Then you will be happy like me."

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Part of Welaskiwi Corps, Band, and Officers (Captain Newell and Lieut. Marshall) photographed in front of their hall.

The Commissioning of the Cadets.

A FORECAST.

The Evolution of a Cadet—Under Sealed Orders.

The commissioning of Cadets is always an event of great interest in Salvation Army circles, the human nature displayed on these occasions acting as a magnet to the Army-going public. We venture to predict, however, that the commissioning of the Cadets on Monday, June 23rd, will be of exceptional interest, for not only will about fifty Cadets receive their promotions and appointments, but several innovations will lead additional interest to the service.

To begin with, the Temple, Lisgar, and Riverdale Bands will supply the music. Each Bandmaster will conduct his own Band in a selection, and also conduct the united Bands. Then the Training College Staff, the Training Division Officers, and the Cadets will make an impressive and picturesque entrance.

But perhaps one of the most interesting features will be "The evolution of a Cadet: from recruit roll to Training College." This will show the various and interesting stages through which a young Salvationist passes until he or she enters the ranks of the Training College—the summit of many youthful ambitions in the first phase of a Salvationist's career.

Then will come Phase II. Beginning with the newly-made Cadet, an interesting tableau will show the various stages from Cadet to Commissioning—an object lesson for the embryonic Lieutenants to gaze and to emulate.

Various speakers will next talk on topics in harmony with the proceedings, and then the Cadets will be handed sealed orders, which they will open and read to the audience, a proceeding that we opine will create much interest and movement.

Moreover, this commissioning promises to be one of the most remarkable and interesting that has ever taken place in Toronto. Colonel and Mrs. Mapp will be in command. We are sure that many will come to this most

Promotion to Glory of Mrs. Ensign Wiseman.

A FAITHFUL WARRIOR GOES HOME FROM CORNWALL, ONT.—HER LAST WORDS: "EVERYTHING IS ALL RIGHT."

MRS. ENS. WISEMAN was promoted to glory from Cornwall at 12.30 noon on Friday, May 17th. Her death came as a surprise to all, for it was never expected that the cold she contracted would be fatal.

During the three years prior to the Ensign's appointment to Cornwall, Mrs. Wiseman had suffered from asthma and bronchitis, and at last the doctors advised her to leave the Maritime Provinces for a dryer climate.



Mrs. Ensign Wiseman.

In February last the Ensign and his wife were appointed to Cornwall. A week or two previous to their transfer, Mrs. Wiseman caught the cold, which eventually caused her death. Arriving in Cornwall, she was unable to take any active part in the Corps' work, but gradually grew weaker.

On May 15th she took a turn for the worse, and from then on realized that her days were numbered. A few hours before she passed away she asked that her sister, Mrs. Ensign Cavender of Woodstock, Ont., might be summoned. A wire was sent, but Mrs. Wiseman crossed over the river before Mrs. Cavender arrived.

On the Thursday the Ensign asked his wife how she felt in soul. The reply was: "I am all right; everything is all right. All I need is that perfect rest." Early on Friday morning, when the Ensign went in to see her, she said: "I had a beautiful rest last night. Don't look so sad. I am all right." The Ensign read part

of John xiv. to her and sang her favourite choros, "God Will Take Care of You." Then they prayed together, and Mrs. Wiseman called their two children to her side and kissed them. A moment or two later (at 12.30 p.m.) she peacefully breathed her last.

Mrs. Ensign Wiseman (Jessie Ledrew) entered the Army work as an Officer from St. John's, Nfld., where she was trained. Her first appointment was to Han's Harbour, as Lieutenant. Then came a stint post command, Mordecai's Harbour, Pilley's Island, Westville, Three Bay, Dildo, and she went on Captain to Campbells, Seal Cove, Paradise Sound, and Trout River, followed with promotion to the rank of Ensign and then Adjutant.

In December, 1903, Adjutant Ledrew was married to Captain Wiseman. In September, 1907, they were promoted to the rank of Ensign, and transferred to Cornwall, having several commands in the Eastern Divisions before being transferred to Cornwall. Mrs. Wiseman, during her short residence here, endeared herself to the members of the Corps, and her death is deeply regretted. Besides her beloved husband, she leaves a little son and daughter, Clarence and Vera, aged, respectively, 5 and 3 years.

The funeral took place on Sunday afternoon from the Citadel to Woodlawn Cemetery. Many prominent citizens showed their sympathy by following the remains to their last resting place. The service at the Citadel was conducted by Staff-Captain Walling, of Montreal, assisted by Rev. I. P. Brunton, assisted by Capt. Carruthers, of Brockville, and was very impressive. The pall-bearers were chosen from among the sisters of the Corps. The Citadel Band headed the cortege. Among those present from out of town were Ensign and Mrs. Cavender, of Woodstock.

On Sunday evening a memorial service was held at the Citadel, assisted by Ensign Cavender and Captain Carruthers. Two songs were sung, and the very comforting words of the Ensign were read. "I am all right; everything is all right. All I need is that perfect rest." Early on Friday morning, when the Ensign went in to see her, she said: "I had a beautiful rest last night. Don't look so sad. I am all right." The Ensign read part

Band Chat.

Band Sunday at Toronto was a good success. The Bandmasters were all alive for God and glory. The morning's meeting was led by the Bandmaster, and we had one soul at the Mercy Seat. The Captain Sims gave an address.

In the afternoon a good programme was given. Bro. Dobbins' solo, "The Lord Will Take Care of You," was very well received. The "Bells" being played with great interest. Bro. Walling was in the choir. In the evening meeting four souls were saved.

One of the most pleasing features of a Band festival given recently by Bristol Citadel Band (Eng.), one of the country's finest bands, was the playing of "Band Journal 10, the 'Band of God' and 'On the Cross of Calvary'." Says the British Bandmaster, "The 'Band of God' was a grand old march was given a very spirited rendering that warmed the hearts and quickened the pulses of the veterans."

In a few introductory remarks the Bandmaster explained that this march (which Brigadier-General states was published in the autumn of 1891) had been the favourite march of the old band "Gleens" Band. It had been the password for every triumph and discouragement under his flag. In fluency rain, snow, and wind had their discomfit, and the band of the Bandmaster were always ready to do the devoted service of the number of veteran Bandmasters present.

Montreal No. 14 Band gave a festival in the Town Hall at Maisonneuve on Friday evening May 21st. In aid of their Corps fund, the Bandmaster, Staff-Captain Burrows, helped to act as chairman, the Rev. Mr. St. James kindly consented to take his place, and the capital programme was presented under the leadership of Captain Smith. Ensign Ogilvie's instrumental duet was greatly appreciated. He played a march organ and guitar at the same time. Bandmaster Smith gave two songs, and other friends sang songs in French and English.

The latest additions to our Band are a slide drum and a new bass—C. B. F.

New Glasgow Band has been reorganized, and under the able leadership of Band-

Christian Perfection.

A CLEAR EXPOSITION OF A SCRIPTURAL TERM, SHOWING THE DIFFERENCE BETWEEN A PRESENT POSSIBILITY AND THE POSSIBILITY OF FULL AND COMPLETED GROWTH IN THE HOLY LIFE.

(Continued from Last Week.)

BY evangelistic perfection we mean perfection in the first of these uses of the word.

These are adaptation and endurance. Those who are Christianly perfect are fully fitted and equipped for the service of God and the Church in one department or another, as is most suitable to the gifts and graces of each individual. (1 Th. Tim. iii. 17; Eph. iv. 12; 1 Cor. xii. 21.) Thus form and Mark when they state that Jesus found the sons of Zebedee mending or mending their nets, which suggests that in order to be fully qualified for Christian service, all the needs which sin has made in our spiritual nature must be repaired. There must be spiritual wholeness, the powers of the soul must no longer be reduced in line or hindered in their development; they remain unimpaired. Whatever is contrary to have must be cleansed away, and all the graces of the Spirit being present, the believer is then fully fitted or equipped for service and progress. Many Christians are not much used of God because they are not thus furnished or adjusted for the activities and ministrations of spiritual life. A man might as well try to work or to run with a dislocated limb as a Christian expect to be able to do his best work or make rapid progress without this preliminary repair.

Perfection, in the sense of mending or repairing, is only and always used with a view to perfect action. Christianly knows nothing of a holiness that does not manifest itself in outward obedience to God and active service to man.

We subscribe to every word of John Fletcher's definition of Christian perfection: "The pure love of God and man in the heart by the Holy Ghost given unto us, to cleanse us and keep us clean from all iniquity of flesh and spirit, and to enable us to fulfil the law of Christ, according to the talent we are entrusted with, and the circumstances in which we are placed in the world."

Richard Hooker, in speaking of perfection, says: "We count those things perfect which are nothing but good, and whereunto there is no defect." In other words, if a thing answers the end for which it was designed it is perfect. A weighing-machine is perfect if it weighs a hundredweight exactly. Because such a machine will not weigh a hundredweight, it is not perfect. To do so would be very unjust, because the maker only designed it to weigh a hundredweight. In like manner we may be perfect in the sense of answering the end for which God made us, but for any other reason we are not perfect. Many who object to Christian perfection want the machine to weigh more than God intended. In making it respects weight, it is imperfect, but if we love God with all the capacity we actively possess, we are Christ-

ianly perfect according to the Scriptures. "If only our love made perfect, that we may have boldness in the day of judgment." We are no more expected to be perfect as God is, or as the angels are, or as Adam was, than a machine constructed to weigh a hundredweight is expected to be able to weigh a ton.

Evangelical perfection embraces two things:

(1) A perfection of love proportioned to the powers of each individual;

(2) A steady progress of love harmonizing with our circumstances, and our increasing capacity and ability.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. There is no statute in the Bible which sets up, or requires any other standard. 'Love is the fulfilling of the law.' God requires nothing more; He could demand nothing less. Love is to be complete in the extent of the present capacity of the person possessing it. We are not required to love God with an arduous power, nor with the strength of a Hercules, a Fletcher, or a Brumwell. With all thy heart, is the command. Our development may be very limited, but so long as it is fully employed in loving him, we fulfil the loving requirement, just the same as those who have the larger capacities. A limbo may be as full as a bucket. To love God with more than all our heart—beyond our power or capacity—would be impossible; and to love him less than to the full measure of our power to love, would be short of the requirement. 'He that does as well as he can does well; angels can do no better, and God requires no more.'"

But we are asked, "How can that which is perfect admit of increase?" A circle of twenty-four inches diameter is a perfect circle, and is one of twelve inches in diameter. Both are perfect circles, but one is larger than the other. A perfect child, a perfect lamb, a perfect sparrow, is always the perfect Christian will be. It is true he cannot love God with more than all his heart—because his power is limited. But the capacities of the soul are expansive and progressive, and love in measure can and will increase, its capacity increases, to an unlimited extent. Love-power develops by its exercise just as an intellectual power does. A vessel can be more than full, but we may have a larger vessel. It is because ours may be an ever-expanding capacity that an ever-increasing love is possible.

Some teach that Christian perfection may be approximated but never reached. A sort of constant advance towards a point we can never gain. But we are not commanded simply to aspire after it, we are required to possess it. And the expression is to be a present one. Grammarian tell us that all commands are in the present tense. As Dr. Steele puts it, "if they cover the future they include the indivisible now." We understand the command "Repent ye!" to mean repent just now, because the future is uncertain. And exactly in like manner, "Be ye holy" requires present holiness. "Be ye perfect" enjoins perfection to-day. "Thou shalt love the Lord thy God with all thy heart," means nothing at all if it does not mean that our love is to be made perfect now.

Let us person stagger at this immediateness. God always gives power to comply with His requirements. Duties are privileges, and all commands are equivalent to promises. The man with the withered hand in the synagogue knew well enough that the command "Stretch forth thine hand," meant that Christ would give ability to obey. And just as sure as we be that the command to love God now with a perfect love, implies that He will give us power to do what He requires us to do. To maintain otherwise is to charge God with making us with a command we are utterly unable to perform. What God requires now must be possible now; and if we will but claim as a present privilege, what He requires in the future, that thou mayest do it." And Christ is this word of promise, but "the Lord thy God will circumcise thine heart, and the heart of thy seed, in love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. x. 16 and 17.)—From "New Testament Holiness."

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Captain G. Davis, of Bowmanville, writes as follows: "Of an evening I saw a photo of two Bowmanville young people who took an active part in the recent Self-Denial Effort. Their names are Naomi Locombe (left), and Lillian Burne (right), and they collected, respectively, \$27 and \$8. They visited several small villages during S.D. week. Father Rockridge, our eldest Soldier, again covered himself with glory by collecting \$13, for which he must have walked nearly 30 miles in the country, and that with two lame feet!"

(God bless Dad Rockridge—Ed.)

A number of other recent converts also did well with their targets.

One soul sought holiness and one salvation on Sunday last at Leamington. Lieut. G. Beckett is leading on.

THE WAR CRY

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